

Seneca street wondering what in the world I was going to do, when a man came down a stairway with a case under his arm, and turning to me said, 'My boy, something is the matter with you.' I said, 'No, sir, nothing is the matter with me;' but he said, 'I am sure something is the matter.'

"I assured him that I was well, but he handed me his card and said, 'Come to my office at two o'clock and tell me what the trouble is.' He was a doctor.. I went to his office and told him my story. He gave me an opportunity to do something. That man saved my life.

"After leaving Cleveland I did not return until after I was president of Wooster University, but I could not resist the temptation to take my wife to the spot on Seneca street, where I stood that day, and tell her the story.

"You never know how much you are doing when you help a boy."

#### What She Learned

Wellspring

"I thought it was a pretty fair sort of telescope for one that wasn't very big," said Uncle Silas. "I'd rigged it up in the attic by the high north window, and had it fixed so it would swing round easy. I took a deal of satisfaction in looking thru it—the sky seemed so wide and full of wonders; so when Hester was here I thought I'd give her the pleasure, too. She stayed a long time upstairs, and seemed to be enjoying it. When she came down I asked her if she'd discovered anything new.

"Yes," she says. "Why, it made everybody's house seem so near that I seemed to be right beside 'em, and I found out what John Pritchard's folks are doing in their out-kitchen. I've wondered what they had a light there for night after night, and I just turned the glass on their window and found out. They are cuttin' apples to dry—folks as rich as them cuttin' apples!"

"And, actually, that's all the woman had seen! With the whole heavens before her to study, she had spent her time prying into the affairs of her neighbors! And there are lots more like her—with and without telescopes."

#### A Quaker's Advice

Ram's Horn

An inveterate drunkard once asked a Quaker whether he knew of a method whereby he could cure his dominant vice. "Friend," answered Broadbrim, "it is as easy as keeping the hand open."

"How can that be?" said the drunkard, "every man can keep his hand open, but as to abstaining from liquor, that's quite a different thing."

"I will tell thee, friend," quoth the Quaker, "when thou hast gotten a glass of gin in thy hand, and before thou dost raise the tempting liquor to thy lips, open thy hand—and keep it open. Thou breakest the glass, but thou breakest not the law of sobriety."

## Sisters' Society C. E.

### From the Field

We have met "the mighty throng," we have sung "the joyful song," heard its "echoes roll along at Winona," and now we are looking forward to the Conference of 1901 with yet greater expectations. Tho no song can be much more joyful than the one inspired by the organization of the Brethren Foreign Missionary Society. This was truly a grand movement, but it can not be called the first step our church has taken in behalf of the foreign missionary cause, for all previous efforts,—sermons and papers on foreign missions, have been steps leading to this organization. As workers in our S. S. C. E. we shall go on as before to contribute a part of our dues, if we so desire, to the S. S. C. E. foreign mission fund, and our treasurer will at the proper time, transfer it to the treasurer of the Foreign Missionary Society.

I should like to write you about the sister's sessions at Conference, but the minutes of both the literary and the business meetings will be published in the EVANGELIST. Aside from these, we had a meeting in which the delegates were given opportunity to speak, and also one in which Brother Gillin gave us a short parliamentary drill.

The revised constitution was considered and adopted. It will be in print ready to be sent to each Society in the near future. One of the changes made is that of the time for the semi-annual dues to be remitted—the first of July and January instead of April and October.

On my way to conference I stopped in Chicago a few days. It was a rather unfavorable time to visit our mission. Some of the mission people had gone to the country and Sister Gibbons was in another part of the city, at her cousins where she is slowly regaining strength. Sunday turned out to be very rainy and the attendance at church services not large, but the Sunday-school was better represented. Brother Shipley had a good sized class of bright little folks.

I was in the city during the first part of the G. A. R. encampment when restless Chicago seemed doubly wild with excitement. The streets were thronged with crowds of people and there was a continuous line of traffic. We thought to find quietude when we took ship to cross Lake Michigan as we were setting out for Conference, but even the boat was loaded with human and other freight. Our band of seven were greatly rejoiced upon reaching beautiful Winona with its restful and spiritual atmosphere, where we found it good to be.

I am now at New Troy, Michigan, to fill the regular appointment of their pastor, Brother Miller, who has been called to another church for over Sunday. I want to say to the sisters of Michigan that I would gladly respond to their appeal and meet with them in their Conference to be held at this place, were it not that the school at Ashland opens the 11th, and I want to be there for

the beginning to put in a full year's work. The work of the summer has been as pleasant, that I am almost loathe to say good-bye to the field. Again I want to thank the open hearts and homes I found in every congregation.

VIANNIA DETWILER.

## Our Young People

TARES IN YOUR FIELD—Matt. 13:24-30, 36-43

Topic for Sept. 23

The slow march of progress in the world has been toward the kingdom of God. The principles of the kingdom have been given to men and gradually are becoming operative. But progress is impeded by the dead weight of evils inherited from the past both in social customs and personal tendencies.

This conflict with the carnal tendencies of men the Savior sets forth in his beautiful parable of the tares. Like the tares, the natural appetites and instincts of men have all had their useful time and place, but they have persisted when no longer needed and so have become nuisances. Ferociousness and cunning may serve the wild beast but they have no place in civilized life.

If we as the Savior regard the field as the world, then the problem of dealing with all the evils of the world is before us. But if we, as the topic suggests, regard the field as our own hearts, then the problem of eradicating the evils of our own lives is ours.

The central thought of the parable may be applied in either way but perhaps we should first consider the tares in our own fields and then the tares in the world in general.

### SCRIPTURE LIGHT

1 What is the field. Your own heart and life, Rom. 14:12; Prov. 4:23. The world, Matt 13:28.

2 What are the tares. The works of the flesh, Gal. 5:19; Col. 3:5. Evil words, Matt. 12:36. Evil thoughts, Mark 7:20-23.

3 How the tares come. The enemy works while we sleep, Matt. 13:25. Neglect, II Pet. 1:5-10. Bad company, I Cor. 15:33 (R. V.) Bad thoughts, Prov. 23:7.

4 How get rid of the tares in your own life. Accept the Savior, II Cor. 3:14; I John 1:7. 9:11. Cor. 3:14; Gal. 5:16. Mortify the evil desires, Col. 3:5; Rom. 6:11. Lay aside every weight, Heb. 12:1; Jas. 1:12.

5 How get rid of the tares in your field of labor. Live right, Matt 5:16. Help one another, Gal 6:1; Col. 3:16; Rom. 14:13. Remove the stumbling blocks, Isa. 57:14. Preach the gospel, Rom. 1:16; I Cor. 1:21.

### TOPICS FOR TALKS

1 Sin wilfully permitted begets hypocrisy and this begets condemnation. (The following references may help. Job 17:8; Ps 5:9; Isa. 29:13; Ezek. 33:31; Matt. 6:24; Titus 1:16; James 8:12; Prov. 26:23.)

2 The place of patience and compromise in Christian life and work.

### QUESTIONS

- 1 What do you know about tares?
- 2 Why have not tares a right to grow as well as good grain?
- 3 Why are sins like tares?
- 4 Must every one look after his own tares?
- 5 Does God require of us that we rid our lives of the tares?
- 5 What will be the final end of the tares? Matt. 13:43.
- 7 What mistakes have we been making in dealing with the tares?

C. F. YODER.

## THE BROAD AND NARROW WAY

ROGER E. DARLING

A few gleanings on the topic for September 16.

Note the verses. Two gates—strait and wide. Two ways—broad and narrow. Two